

THE
PURPOSE OF GOD,
and the
PERFORMANCE of CHRIST,
IN THE
Salvation of Man.

OR
A Brief unfolding of the Mystery
CALLED
Divine Election and Reprobation.

By H. CRISP, Minister to the State.

ROMANS 9. 10, 11, 12.

And not only this, but when Rebecca also had conceived by one, even by our Father Isaac, (For the children being not yet born, neither having done any good or evill, that the purpose of God according to Election might stand, not of works, but of him that calleth) it was said unto her, The elder shall serve the younger.

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THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

RECEIVED

APR 10 1954

FROM THE PHYSICS DEPARTMENT

OF THE UNIVERSITY OF CHICAGO

TO THE PHYSICS DEPARTMENT

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FROM THE PHYSICS DEPARTMENT

OF THE UNIVERSITY OF CHICAGO

To the Congregations of Mr John Goodwin and Mr Lamb.

Christian Friends,

IT is a pernicious age that we live in, for some, to my knowledg, do count it well-pleasing to God, that they do whatsoever themselves will: Nay, they are not ashamed to declare, that they can do nothing but what God doth lead them out to: and from thence they conclude, that there is no sin. Truly friends, for that there is such a spirit of error crept into the world at this day, it might have bin useful for me to have presented you with a discovery of the crookedness, &c. perversity of that way of Satan. Yea, thus I would have done, had I not espied a dark Doctrine frequently held forth to this Nation, by the black Tribe; touching Election and Reprobation.

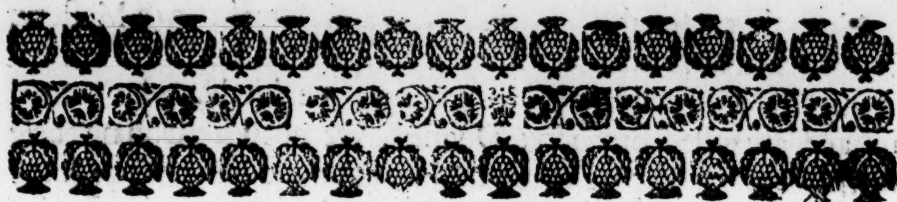
It is reputed to be a woe to the Land, when the King therein is a Child: and it can it be a less, when the Teachers are blinde.

I desire not to boast my self above a measure: I am not yet come to the compleat perfection of knowledg, to know as I am known with the Lord: but I wait for it, assuring my self that that time shall come. And for the present, it

behoveth me to be labouring in the service of my Lord, according to that talent and present ability, which I have attained unto in a measure of the gift of the understanding of God, and his Christ: in whom he hath abounded towards all men, in much freeness of will, to save them from wrath to come.

Oh take it not ill, that I have not said as the black Tribe generally do: as that God hath from everlasting willed and intended to save but some of all men. A Doctrine it is, which saith unto God, thou lyest. For whereas the righteous Lord saith, As I live, I desire not the death of the wicked: this black Doctrine answereth, saying, Thou Lord dost will and intend but to save some of all men. Oh what is this but a plain giving of God the lye! Oh that the Humane Learned, opposites to Gods universal grace, would at last throw aside their too much trusting and depending upon a bare name of wisdom and infallibility; seeing that they are without the Essence it self. And then I should no longer think that there is more hope of Fools then of them. Friends, I remain your importunate Companion, to follow on to know the Lord and his Christ more abundantly.

Henry Crispe.



The Unfolding of the
M Y S T E R Y,
 CALLED,
Election and Reprobation.

R O M A N S 9. 10, 11, 12.

And not onely this, but when Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither done any good or evil, that the purpose of God according to Election might stand, not of works, but of him that calleth,) it was said unto her, The elder shall serve the younger.

C H A P. I.

Here you have the first part of the Mystery explained, touching the elder and the younger, what they are.

IT was the method of the Apostles of Jesus Christ; sometime to call that a Mystery which was then hid from mens understandings; and also to call that a Mystery which men then did know and understand: This last is to be understood as spoken by way of allusion to what it was unto them in former time.

Now the cause why I term *Election* and *Reprobation* a *Mystery*, is for that I have found most men unacquainted with it. For although there be many Rabbies amongst mankind, who would be and are called orthodox Divines, yet notwithstanding these men (for the most part of them) are ignorant and unacquainted with the true state of *Election* and *Reprobation*. And being ignorant thereof, thence is it that they have, in stead of a Gospel, preached to their Brethren Fire and Sword, Indignation and Wrath: insomuch that the wound, which they should have healed, have been made more grievous then before.

I do not speak this with any intent to cast an *Odium* upon the face of *Humane Learning*; Nevertheless I wish that it might reprove them for not being ashamed to appropriate to themselves a title of infallibility in the understanding of *Mysteries*, and words of Truth; when as (God knows) they do as much come short as other men. But to let these things pass,

I will now draw nigh to my purpose; and that is (according to the measure of understanding) to set forth my opinion of *Election* and *Reprobation*. And therefore,

First of all, That which I shall here lay down to the view of men is two things.

Jacob and
Esau, were
Types.

1. That the younger, spoken of by the Apostle *Paul* in *Rom.* 9. 12. is the man Christ Jesus.
2. That the Elder is *Adam* and part of his seed.

Now, as touching these things, give me leave to choose such a method as is most expedient to shew how the man Christ Jesus is or was the Younger; and also how *Adam* and part of his seed were the Elder. To begin;

Adam he was the first, and therefore he was the Elder: Christ he was the second, and therefore he was the Younger. And to this agreeth the words of the Apostle, who said, *The first man is of the earth, earthly: The second man is the Lord from heaven.* Again, There be two things to be considered of *Adam* as he was the first man, and so the Elder. For let me tell you, *Adam* he was not onely the first or Elder man, in respect to his being: but likewise he was the first under Death; And in this he had the Eldership also: Into Death also Christ as Younger after

1 Cor. 15. 47.

ter him followed, that so he might lead captivity captive. And therefore,

I might propound a third way in which it would appear that *Adam* had the Eldership, and not Christ. Now that which I should say of him, in this particular, shall be to tell you, that *Adam* he was the first publick man, and Christ he was the second.

That Christ was the second publick man, it is a thing very evident : for Christs becoming a publick man, was so, when he undertook (by his Death for all) to recover all men out from under Death, into the which *Adam* (the first publick man) lead us by his offence. To this agreeth the saying of the Apostle, who said, *As by the offence of one, judgment came upon all men to condemnation : even so by the righteousness of one, the free gift came upon all men, unto justification of Life.* I might be more large in this particular, but I'll forbear so to do ; because herein I am limited to *Adam* ; and none else besides him is there that can be said to have the Eldership in this way.

Rom. 5. 18.

Now (as I said before) there be two things to be considered of *Adam* as he was the first man, and there-through the Elder : As,

1. *Adam* he was Christs Elder in the order of being.
2. *Adam* he was Christs Elder in the confines and power of Death.

As touching the first of these two, give me leave to say that there were a great part of *Adams* seed, which were Christs Elder in the order of Being, as well as *Adam* was for his particular. For if we look unto *Adam* who was the root of mankind, then shall we perceive that not onely the root was in being before Christ : but likewise a great part of men that sprang up out of the root *Adam*, they appeared in Being before Christ. Yea I may be bold to say, that the Scriptures of truth they do abundantly witness forth the certainty of my assertion ; even from the beginning of *Moses* to the end of *Malachi*. And when *Matthew* (the Evangelist) was about to write a New Testament, then he (according to computation) did shew that there were no less then fourty two generations of *Abrams* seed, before such time as Christ did come forth into Being.

From :

From hence I do conjecture, That seeing there were no less then fourty two generations of *Abrams* seed before Christs coming, then was there as many (if not more) generations amongst the rest of *Adams* seed, which were not of that distinct and prime selected seed of *Abram*. Nevertheless *Abrams* seed were *Adams* seed originally, but for some special end God was pleased for to manifest himself to and with the seed of *Abram* more fully then he did to any of the rest of men; insomuch that there was (there-through) a partition or difference made between them and the rest of men: and the Apostle he hath called it a partition wall. But I will not treat upon this now, onely this I shal say of it: Namely, That Gods fastening upon the seed of *Abram* with a prime selection, and his manifesting of himself to and with them more then he did to any of the rest of the seed of *Adam*, it was a thing figurative.

Eph. 1. 2. 14.

Now to reflect back, tell me: Are not the words of Scripture words of Truth? if they be (as I doubt not but they are) then have ground enough to anchor that for a Truth which I have said: Namely, That not onely *Adam* in particular was in Being before Christ, but also a great part of his seed. And therefore as *Adam* (for his particular (in this respect) had the Eldership and not Christ: even so every one of *Adams* seed that were in being before him, they likewise had the Eldership; For Eldership is on them are first, and not on them, or him that is last.

2. *Adam* (I say) was first under Death, and so was a great part of his seed: And therefore in this also *Adam* and part of his seed had the Eldership, and not Christ.

Now that *Adam*, and part of his seed were under Death before Christ, that also is as evident by the testimony of the Scriptures as the former: and therefore I pray hear what they witness to this purpose. *Death reigned* (saith the Apostle) *from Adam to Moses, even over them that had not sinned according to the similitude of Adams transgression.* I may from hence affirm, That as Death reigned from *Adam* to *Moses*, so likewise it reigned from *Moses* to Christ. And no doubt but the Apostle would have said so too, had it been as expedient for him then, as it is for me now. For is it not said in the Scripture of Truth, *What*

Psal. 89. 48. *man is he that liveth and shall not see death? Can he deliver his*
Soul

soule from the hand of the grave? Also, the Apostle *Paul* Equiparatively spake of the universality and perpetuality of Deaths Reigne over all mankind, saying, *And as it is appointed unto all men once to die, and after that the judgement: so Christ was once offered, to bear the sins of many,* and so forth. Hebr. 9. 27. 28.

Some man, peradventure, would be very prompt to conjecture, that the Apostle surely thought that Death did not Reigne over men from *Moses* to *Christ*, and why: Because he onely said thus, and no otherwise: Death Reigned from *Adam* to *Moses*: But I do assure thee, oh man, whatsoever thou art; thou hast no cause to think that the Apostle had any such thought as this. For do but minde well the Scripture in which he said, Death reigned from *Adam* to *Moses*; and thou then mayest see, that it was not then expedient for him to speak any further of Deaths reigne, then from *Adam* to *Moses*: and that because of the *Law* (given in *Mount Sinai*) about the which he was then treating. Shewing unto the *Romans*, that the end why the *Law* was given, was, that the offence of the publicke man *Adam* (and so consequently the particular contrariety of his Seed to *God*) might be made to abound. Abound you will say, how abound: what abound in *Act*? I say no such matter. For that abounding which sin simply had by the *Laws* entrance, was nothing else but a more open and naked appearance that sin had to them, by whom it was committed.

Again, I will shew you the abounding of sin by the *Law*, as thus. The *Law*, that had more spirituality in it, then had any of *Gods* common dispensation to men before: For when was it before the *Law* said to man, *Thou shalt not lust*? But when the *Law* entered, then *God* manifestly said to man, *Thou shalt not covet*. So then, seeing that the *Law* had more spirituality in it, then had any of *Gods* former Dispensations, thence was it that sin did abound by the *Law*. For it was proper to this *Law*, to manifest to men, that Lust after a Woman was a sin: though he did not commit Adultery with her, in respect of the external act of Adultery. Gen. 10. 17,

Now they, (as I conceive) according to the knowledge of sin which was in them before, thought that Adultery was only but the externall act of Adultery: and so that they were not sin-

niers, till such time as they had attempted the externall act it self. But when the Law entered, then sin abounded : for that being more spirituall, then any common Dispensation was before, it shewed to men that the internall motion of the heart, to lust after a woman, was sin ; though the externall act of the body were omitted. And thus by the Law they did see, that there were more sins (and likewise more sinners) then those which they knew of before. By this men now also may see, how sin did abound by the Law.

Rom. 5. 13.

Again, the Apostle (knowing how sin did abound by the law) he said ; *Sin was in the world from Adam to Moses*, (meaning the internall motion of the heart to lust, as aforesaid : but (said he) *Sin is not imputed when there is no Law*. By this the Apostle shewed, that there was no common Dispensation of God before the Law so far spirituall, as that thereby the internall motion of the heart to lust after a woman, was charged upon them for a sin.

Rom. 5. 14.

And again, the Apostle (by way of conjunction with this) laid down one entire proposition, saying, *Nevertheless death reigned from Adam to Moses, even over them that had not sinned according to similitude of Adams transgression*. By this the Apostle shewed, that although God did not before the Law, lay that sin of lust to mans charge, which was so imputed at the time of the Laws coming forth ; yet notwithstanding all those men which were from *Adam to Moses*, they did die ; as being all sinners in, and through *Adams* transgression, who was the root of all mankind. And so they from *Adam to Moses*, which sprang up out of the Root, did receive the wages of that sin, which was committed in their Root, without any respect to sinne committed in, and by them, as Branches divided from the Root. Therefore (as I conceive) we are to judge this first Death to be the just wages of *Adams* offence, and not that it is the Wages of other offences that have been, and are committed by men, after that they come to have a distinct Being out of the Root. And on the other side, I do judge that those offences which men do commit after that they come to have a distinct Being out of the Root, they be such as do tend to the ingulfing them in the second Death. But as it hath pleased God to ordain

ordain, that the Death of Christ for all men, should put an end to the first Death, (that reigned, and shall reigne over all men, altogether through *Adams* offence) even so it hath delighted him for to Proclaime Christ (now risen from Death) to be Propitiatory for remitting of those sins, which (if not remitted) must be recompenced within a second Death.

Also, This I shall say moreover : That those sins which men do commit in the time of this mortall Being, they are remitable and shall be remitted upon mans accepting of those performable conditions, which God hath described to them in the Sun-shine of his Son. The conditions what they are, that I think most men know. And as they are performable Conditions, so likewise men may already know them : for they have been manifested unto them.

That which I would now put to remembrance, is the certainty of Deaths reigne over all men, from *Moses* to *Christ*. For is it not said (and have we not ground enough to beleieve it true) that it's appointed unto men (yea unto all men) once to Die, Who then, as the Prophet said, is he that liveth, and shall not see Death ? Can he deliver his soul from the hand of the Grave ? Surely, he is a very absurd man, that refuseth to give credence to this ; therefore I need not to say any more thereof. Neverthelesse I will adde one word more, and that is to minde you once again, how that *Adam*, and a great part of his Seed, had the Eldership, in respect of Death, and not Christ : for, as I said before, he or they have the Eldership that are the first in any thing.

Now it cannot be denied, but that *Adam*, and a great part of his Seed, did taste of Death before Christ : for which cause, He with Them may worthily be reputed the Elder, and Christ the Younger. Yet notwithstanding, the Eldership which cometh in (on their part) by this way, I will omit : As not being a thing expedient for the businesse in hand ; for the Elder was to serve the Younger. And seeing that in the Grave there is no remembrance of the Lord, and in Death there is no giving of him thanks, why then should I mention the Eldership that *Adam*, and part of his Seed had in Death. Surely it would be for little purpose for me, to repute them, the Elder to serve the Younger, as they are the Elder in, and through Death. And therefore I will (as I

see cause) repute them the Elder to serve the Younger, as they were the Elder by coming forth into Being before Christ.

CHAP. II.

How this Eldership of being a-fore Christ doth appear to be a perfect and impregnable Eldership on their part as afore was noted.

I Suppose there is a necessity lyeth in the way that I should describe the proper Orbe, where the Eldership of *Adam*, and part of his Seed, was centered and stood as a perfect Eldership. And in order to this give me leave to touch at the purpose of God, in which the Elder and the Younger were comprised together at once. By this

I would have you to wit, That there was such a infinite and increated principle of Wisdom and capability in God, that he needed not (as man) to have one season for the resolving of this thing, and another season for the resolving of that. It is not to be thought that God did at one time resolve to create Mankind, and at another time resolve to have a Christ, for to redeem them from the power of the Grave : For had God done thus, the Apostle would not have said of him : *Known unto God are all his works from the beginning of the world.*

Acts 15. 18.

Wherefore I also may say, that God did at one instant resolve or purpose the creating of Mankind, and the redeeming of them from the power of the Grave, by the death of Christ for them. Thus I would have thee, O Man, whosoever thou art, to wit, that there was no firstnesse of Christs and Mankinds coming into the Orbe (if I may so speak) of the purpose of God : for his infinite understanding and capability, it doth extend to perfect and compleate at once, a resolve or purpose containing all his Works. And therefore neither Christ that redeemed, nor Mankind that was redeemed, hath, or had any Eldership in this respect ; but we may finde it centered some otherwhere ; As thus,

The

The purpose of God, which compleateth at one instant a full resolve of what he will do, it is full of order, in respect of the bringing to passe of those things contained in the Purpose or Resolve of God before hand, As for instance: Gods great and marvellous work of creating the Heaven and the Earth; Doubtlesse, they were both at one instant, brought within the Orbe of the purpose of God, for to be created; yet notwithstanding in the bringing to passe this part of his purpose, we may understand that there was a great deal of Order or Gradations of time used; For, first he Created one, and then the other. Even so God, in the bringing to passe that part of his purpose, wherein Christ and mankinde was comprised, he there also used much Order, or great Gradations of time: For first he Created *Adam*, and lets him multiply unto many Generations, and then he sends forth Christ, for to be (through Death) the price of *Adams* redemption out of Death. Now,

For this, See
Gen. 1. And.
so through the
whole Chapter

In this Orbe of the Order that God used, there was the Eldership Centered, that *Adam* and a great part of his Seed had; yea, here it stands, in this Orbe of Order, and is good and firme Eldership.

CHAP. III.

Sheweth, What the Election is.

OF the *Election* I am now come to lay down my opinion, and that I may so do, I shall propound, and lay down by way of proposition, these two things following.

1. The *Election*, of which the Apostle *Paul* did speak in his Rom. 9. & 11. Epistle to the *Romans*, it is a prime and singular choice of God, fixed upon the Man Christ Jesus, who was the younger.

2. This *Election* is a great and universall choise of God, fixed upon *Adam*, and all his Seed, who with part of his Seed was the Elder.

As touching the first of these, give me leave a little to minde you of the Lords own testimony, given forth to us, by the mouth of his Prophet *Isaiah*: For God, by him, said of Christ Jesus

Isai. 42. 1.

our Lord ; *Behold my Servant whom I uphold, my Elect, (my chosen One) in whom my soul delighteth*: Here the Lord of Lords, and King of Kings, hath sufficiently evidenced, that Christ was one selected or chosen by himself ; and no wonder that it is so : For this we must grant to be good reasoning, if we will stoop our appetite to cordiall truth : Namely, That that part of the purpose of God wherein Christ was comprised, for to be the Person by whom Mankinde was to be redeemed from the everlasting power of Death, even it likewise did comprehend a deed of choice ; the which was fixed and pitcht upon him ; as assigning of him to some great and singular use. And therefore look further into the word of the God of Gods, spoken unto men by the mouth of his Prophet, saying, *Behold, I lay in Sion for a foundation, a stone, a tried stone, a precious Corner stone.*

Isai. 28. 16.

What thinkest thou of this, O man ? This was that for which the Lord God chose Christ. But dost thou know what the Lord God meant, by saying, that he laid him for a foundation ? Surely, he there did manifest to men, that he did chuse Christ for a foundation ; because he testifieth that he (even he himself) laid him for a foundation. Also, dost thou, O man, perceive what a foundation is ? Doubtlesse, it is the chief and principal peece in a Fabrick ; It is the ground or bottom-part of all, which is first laid ; yea it is that which beareth up, and upholdeth all the whole Fabrick ; Also we may be assured, that it is a choice and tryed peece : For what Edificer will so far forget himself, and sleight his own reputation, as not to chuse and lay a chief and unparaleld peece for the foundation ; for if the foundation be weak, or otherwise faulty, then the whole Fabrick is in danger of falling : and when the fall thereof is come, through the foundations decay, then doth that which is built upon it suffer losse and breaking : and it also begetteth disgrace to him that laid not a better foundation.

Now know thou this, O man, that God (as a wise Master-builder) did fix his choice upon one man, unparaleld amongst all the rest of Mankinde ; and when he had so done, he laid him for the foundation and bottom, on the which men may have repose : For he is the ground for repentance from dead and unprofitable works ; in the which men do rage and pollute themselves. This may

may look us in the face, and appeare to be a truth, if so be that we have not forgotten that God hath (as it were) made Christ the open Book, in which he hath written a plain testimony of his great love to the world. For had he not loved the world, then would he not have sent Christ forth into the world, to have died for the world ; but now he hath sent him into the world, and he according to the will of God hath Died for the world ; this doth sufficiently shew that God hath loved the world.

Now as men have a sight and discernment of Christ given up to Death for them, so far is he unto them an evident ground and bottom for them to stand on, at the instant of their disliking those things, in which the Lord witnesseth that he taketh no pleasure. For this would be known by us, namely, That there is no man that can fall into a dislike of any thing but he hath some good (or seeming good) ground or bottom to repose in, as being a thing which doth dictate to him advantage thereby ; even so every man that doth begin to dislike the evil of his way to God-ward, even he also hath a bottom or ground for his so doing. And surely to so many of men as are comprised within the Orbe of the knowledge of Christ crucified for them, there can be no other good ground or foundation for their turning from an evill way but Christ onely ; who according to the determinate Counsell and fore-knowledge of God, was delivered up to Death for us all. Now in that, that God did give Christ up to Death for men, he hath there-through made Christ the foundation of repentance. For minde you, it was Christ dying for sinners, that they might live, and his sending forth of Spirit (according to the good pleasure of God) to minde them of what he hath done for them, that doth (as an efficient cause) produce repentance in men, from unprofitable and pernicious demeanours. And seeing that Christ, crucified for men, doth (through Divine Natures influence) so commend the worth of his Death for them, as that it produces in them a dislike of sin, through their comming to love him that was slain for their sakes ; thence comes it to passe, that Christ crucified for men, is the foundation of their repentance.

Yea, O men, I may be down-right plain with you, and tell you, that ye are fools, when ye lay, or think to lay another, or better foundation for repentance, then that which is already laid by

by God himself, and that is, Christ Jesus : whom God gave up to the death for every man. It is not your ripping up the curses of the Law of *Moses*, that can be a cordiall and sollid foundation, for mens repenting, and turning in to God. Nay, it is so far from effecting such a thing as this, that it tendeth rather to fright and drive men away from God : for who would not flee from a devouring fire ? who almost would think of a composition with a roaring Lion ? who would think to drink up the Sea, that so it might not drown him ? Oh ye drivers of men, oh ye false Foundation layers, consider of these things : and be ashamed that you are found to lay one foundation for repentance, and God he hath laid another. Are ye so foolish as to think that your devices shall abide, and Gods Ordinance that must stand out as superfluous ? Hath not the great and true God said, that he will make a *Man*, even the *Man Christ Jesus*, *more precious then Gold* ? Whether aye or no that this testimony (given by God) is found verified to be true ; that is, and hath been, largely seen in the things produced by both. For who ever did see repentance from dead works brought forth, by mens thundering and thumping out the curses of *Moses Law* : a thing which was never intended by God, is this, That the furious part of the *Sin-discovering Law* should be, in doctrine or judgement, laid forth to Found or beget men into a repentance from a vain and wicked conversation. And as it is a thing averse to the will and ordination of God, so likewise it conduces not any thing to the children of men, for the beginning in them a new and sanctified life : but instead thereof it doth produce either distraction and fear of having any access to God ; or else a pernicious and peremptory purpose to persist in their evill way : and that because (in this foundation laid by the Sons of Thunder) there is not the least ground for confidence and hope in God, touching the extendableness of his mercie to them. For as the Law doth manifest, and lay sin open and naked to mans understanding, so likewise it doth work and aggravate in a mans knowledge, the great wrath of God against man, for sins sake, which is committed by them. And therefore I may be permitted to aver, that the Law of God, given by *Moses*, is a foundation of fear and amazement to men, and not a foundation of repentance. Nay, I doe moreover aver, that

Isai. 13. 12.

Rom. 3. 20.
 & 4. 15.

that repentance hath no other originall but the great love of God ; and so therewithall, that in which, and by which the love of God is manifested to men, is also repentances originall. And now, he whom God hath chiefly, and abundantly manifested his love to men in, is Christ : whom he sent forth as a publick man, to take *Adams* sin, and our sin upon him, and therefore Die : and so there-through, break the cords of Death from off mankind. Herein was love, yea, great love : and this love, together with him, in whom it was manifested, it is repentances intire Originall, or Foundation.

*Gods great Love unto Men,
In Christ that dy'd for Sinners :
If Repentance doth begin,
From mani-fold Misdemeanors,*

That which I would note to you (O men) in the next place, is to certifie you (as being a further insight of the Election on Christs part) that Christ Jesus is (according to divine choice in God) made the Originall, and Foundation of Faith, to all men that are comprised within the orbe of the knowledge of Christ.

Now there be many things proper to Faith, as by Faith to be received, drunk in, and digested in man : for it is the bread of God, that came down from Heaven to Earth, and dwelt amongst men. Yea, men saw his glory, to be the glory of the onely begotten of God ; full of grace and truth. But me thinks I hear some man say unto me, who is that whom you call the Bread of God ? Truly it is the man Christ Jesus, whom the Scriptures hath declared to be the onely Son of God, and the Saviour of the World. Yea, it is he in that which he was, is, and is to come, that is the verity of peculiar matter for Faith : as by Faith to be received, drunk in, and digested by men : that so they may grow up before the Lord, as trees which his own right Hand hath planted.

Would you have me come to particularize those things proper to Faith, of the which Faith Christ is made the Originall and Foundation ? why then, let me intreat thee, O man, in the first
C place,

Isai. 7. 14.

place, to looke into the Prophetickall part of the Scriptures, and there see what God hath said; touching the confirmation of his Testimony to *Adam* in *Eden*, and also touching the fulfilling of his gracious promise to *Abram* : and when thou hast so done, then mayst thou see and heare, that he hath said, *Behold, a Virgin shall Conceive, and bring forth a Son, and shall call his Name Immanuel.*

What shall we say now to these things, is the *Messias* come, or is yet to come ? Search and looke in the Scriptures of Truth, for they do witnesse that he is come ; yea, that he was born of a Virgin, according to Gods premonstration of him, by the mouth of his Prophet *Isaiah*. Nay moreover, that he was of the Seed of *Abram*, according to the tenor of the promise of God made unto *Abram*, and so revived to *Isaac* and *Iacob* in their Generations. Now forasmuch as that there hath been such a very man, as was by God promised to be the Saviour of the world ; thence comes it to passe, that he is made and become an originall and foundation for Faith. For, surely were not the *Messias* come, it would be a hard matter to beleve, whether God were true or no : yet if we were perswaded of his faithfulness in such a day, then the promise of God; that would be the originall and foundation of our Faith towards God; and thus it was to those holy men of God, which fulfilled their time here on earth, whilst as Christ was not yet come. But now he is come, he is slept in, and is become the originall and foundation of our faith, that have our beginning and ending here, whilst as the promise fulfilled is in respect to his first coming.

I would not be mis-understood in this businesse, for I do so account of the promise of God, touching Christ to come, and of the testimony that sheweth Christ is come, as that neither the one nor the other was, and is distinct from Christ, and could so, and no otherwise, be the originall cause of Faith in the earth. Wherefore if we reflect back to the promise of Christ to come, we may not judge that the promise is no more then dead and carnall letters of the Alphabet, diversely placed and computed into Syllables and Words; No; but we ought to take that matter to be the promise, which is recorded in, and to be understood by the diverse placing & computing of the Alphabet into Syllables and Words.

And

And when we have so done, we may then easily perceive, that the promise was spirituall and powerfull : for it was a dispensation dependent on Christ, and Christ was in it, in respect to the Divine Nature, called the Word, who did, in the fulnesse of time, take Flesh upon him. And he being thus in the Promise, was by the Promise the originall cause and foundation of mens beleev- ing and waiting for such a Saviour, as was signified in the promise. The like may be averred of the Testimony that is given of Christ now come, but I'll omit it : for that I judge this sufficient.

2. We may take notice, *That Christ the Saviour of the World, he was* (to those men that were, and were not again be- fore Christs coming) *declared to be one Equall with God : yea, that he was as God, with God ; and created the World in its first state, and all things therein, both visible and invisible.* Zecha. 13. 7. & Gen. 1. 26. & Prov. 8. 23. 24, 25, 26, 27, 28, 29.

Its probable that some men will dubiously judge of this busi- nesse, and be more apt to conclude, that it is a meere fantasie of mine, then forward to receive it for a reall and entire truth. But that it may appeare to be a proposall wearing Truths colours I shall intreat thee, O man, to have a little respect to *Moses* dis- covery, and Testimony, of this thing : for, loe, he hath plainly spo- ken of the plurality in the God-head, as when he wrot, saying, *And God said, Let us make man in our own Image, according to our Likeness.* Gen. 1. 26.

Here be two words which doth specifie the plurality, to wit, *Us* and *Our*.

And as touching that in which God is plural, I shall say only this, namely, It's not to be beleevd that God is plural, as being two manner of substances : No ; but on the contrary, he is plu- ral in personal Existence, of one and the same manner of Essence : The number 3, is the intire plurality of *Gods* personall Existence. Their Titles are, Father, Word and Spirit. Their Offices are with most exquisite method atcheevd : For first, God the Father he promiseth, or rather promised, and sent a Son to be the Saviour of the world : And secondly, The Word God, as obeying the Will of God the Father, he came forth, and did assume the nature of men ; for which thing, the wise Evangelist did repute him, the Word made Flesh ; yea, because he (according to the Will of God

1 John 5. 7.
Gen. 22. 18. &
1 John 4. 14.

John 1. 4.

the Father) did assume (in a most wonderful manner) the nature of man, therefore was he called, *The Son of God*; yea, *The only begotten Son of the Father*. And also, because he did assume the nature of men, by conception in the female part of man, to wit, a Virgin, therefore was he termed, *The Son of Man*. Again, Thirdly, God the Spirit, he (as one appointed by the Father and the Word) doth come forth, and give understanding into the spirits of men, by bearing evident witness of the Mystery of the Father, and of the Word made Flesh: Yea, it is Gods office, in this his third personal Existence, to follow man, (as it were to the very heels,) saying, *How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: Behold, I will pour out my Spirit unto you, I will make known my words unto you.* Oh that we did more come off from self and vanity, to stoop our wills to the will and pleasure of God; who hath punished our sin upon that body and nature of man, which he himself assumed, by humbling himself in his personal Existence, called the Word.

To Epilogize this point, there is this one thing to be noted, namely, That the Word made Flesh, he is (in mans nature which he assumed, and doth still retain) the Original and Foundation for assurance to men, that there is three personal Existences in the God-head, and that these three are co-essential and co-eternal, and that they do cohere in Will * as one.

* Or, as but one.

And that this may challenge credence of thee, O man, let me intreat you to take knowledge of this, that *God's all in all* to men, in way of Mercy and Love, it was in the name (or with a continual making mention) of his second personal Existence, to be clothed with mans nature. At what time God did make some discovery of his tender mercy and love, to fallen man, in *Eden*: Lo, then he did it in the Name of his second personall Existence, to be clothed with mans nature, saying, (to the Serpent) *The Seed of the Woman shall bruise thy head.* Also, at what time God did make a promise of mercy and love, to be made firm to all men: Lo, even at that time he did it in the Name of his second personall Existence, called the Word, which then had not Assumed mans Nature, but now he hath done it; For it was said to *Abram*, *In thy Seed all Nations of the earth shall be Blessed.*

Gen. 22, 18.

Moreo-

Moreover, at what time God did, in his third personall Existence, by the mouth of a Prophet, before hand, shew unto men, the great vengeance to come on mans Nature, assumed by Gods second personall Existence, Loe, then he said, *Awake, awake O sword, against my Shepherd, and against the man that is my * Fellow. * Or, my equall.* Zech. 13. 7. Finally, when God, in his second personall Existence, had assumed or taken upon himself mans Nature, and so the Word was made Flesh, and dwelt amongst men: Loe, even then, God in his third personall Existence, he did assume the forme of a *Dove*, and with a voice from his personall Existence, called the Father, he was, by men, heard to give Testimony of his onely begotten Son Jesus, saying, *This is my onely begotten Son, in whom I am well pleased: hear ye him.* Match 3 17

By these things we may perceive, that God's *All in All* to men, and for men, it hath either been done by the Word made Flesh, according to one will in the God-head, or published in the name of the Word made Flesh, with most exquisite Order; as sometime by the first personall Existence, and sometime by the Third: yea, moreover, sometime by both. And forasmuch as it is so, this (me thinke) doth sufficiently prove, that the Word made Flesh, He is the originall and foundation for assurance, that men may there-through, without much difficulty, be perswaded of this Truth, to wit, That God is Plurall in personal Existence, but not divers in nature and substance; onely, the second personall Existence in the God-head, he is vested with mans nature, now glorified: but this maketh not the second personall Existence, any whit to be unlike the First or Third personal Existences.

O ye men, I must needs tell you, that amongst many of you, I have found some so far from beleeving this Truth, to wit, The Plurality of personall Existences in the God-head, that ye have forthwith declared, that the God-head could not admit of a Plurality of personall Existences. 'Tis so, you say: But under favour, Surely, you forget the words of the Messiah, who said, *With God all things are possible.* O ye men, doe you do well, to esteem that onely possible with God, which seemeth possible to you? Oh that you would abandon these thoughts, and reduce your judgements to taste and favour the

Matth. 19 26.

Rom. 15. 4.

Gen. 1. 26.

solidity of this Truth, to wit, The plurality of personall Existences in the God-head. And to the end that you may so do, I shal put to your remembrance, the words of the Apostle Paul, who said, *Whatsoever things were written afore time, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.* O ye men, it is not a little that hath been written in the Scriptures of Truth, concerning the plurality of personall Existences in the God-head. Well, but the Apostle tells us, That whatsoever things were written afore time, were written for our learning. Now it is written, that God said, *Let us make man in our own Image*: seeing that it is thus written in the Scripture of Truth, what else is more evident and easie by these words to be here known, then this is, that there is a plurality in the God-head; That God did will to create man, this is a thing very evident in the words, for that he said, *Let us make man*, and so forth. Also, That there was a plurality in the God-head, this also is as manifest as the other; and the words that makes it manifest, are these two, *us*, and *our*: They are read with the other thus, *Let Us make man in our Image*. O ye men, I do assume the boldnesse to tell you, that you do walke below reason, whenas plurall words, by you, are not differenced from singular. But you will say, The words are plurall words, and it may be thought that they doe hold forth a plurality: but that this plurality, is a plurality of personall Existences in the God-head, that is a thing dubious; because the words expresse no such thing. Well, you have said: also you shall have my reply, and that is this: As the words doth not expresse a plurality of personall Existences, so are they also words silent on the contrary part, as not, in the least, to deny the plurality, to be a plurality of personall Existences. Neverthelesse, by the assistance of that which is otherwhere written in the Scriptures, I am able to judge, that this plurality is a plurality of personall Existences. And therefore I beseech you, O men, (as you value and esteem Truth above Error) to take good heed to that part of true Scripture, which I memorated before: the words be these following.

Mat. 3. 16, 17.

And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw

saw the Spirit of God descending like a dove, and lighted upon him. And lo, a voyce from Heaven, saying, This is my beloved Son, in whom I am well pleased.

O ye men ! flow of heart to receive instruction by the Scriptures, which were written for our learning ; Tell me now, was not this an evident and plain discovery of the three personal Existences in the God-head ? Surely, God would not have admitted of such an apparition as this was, had there not been, of himself, three bodily and personall Existences ; For, behold, that which descended in the form of a Dove was one person, yea, I may say, that the form, because it was visible, it did plainly signify to men, that it was one person and corporal Existence of the God-head. Also, The voyce, which at the same time came down from Heaven, that likewise did clearly shew to men, that there was a second person : for a voyce cannot proceed from nothing. Likewise, the Spirit by descending upon Christ, and the voyce from the Father, touching his well-pleasedness in him, they did sufficiently shew that there was vestituted with mans Nature one which had not his equal amongst Angels or men ; for never, since the world began, was it known that God said to any Angel, *Thou art my beloved Son, in whom I am well pleased.* Now if this be a thing too dignitious for Angels, we may then be assured that there was, and is, a third personal Existence in the Godhead. Yea, doubtless, we are hereby advertised to look at the third personal Existence of the God-head, as being it which did assume mans Nature, and therein was officious for the world, as being the Saviour of the world. And also we are to know, that it was God (in one of his personal Existences, called the Word) which did assume and animate a body of mans Nature : and to this person in our Nature, the Spirit (who is the proper third person in the Trinity, though otherwise noted at this time) he descended in the form of a Dove : also, the voyce from Heaven (being the voyce of that person, called the Father) it gave to that person in mans nature, the name *Son*, saying, *This is my beloved Son*, and so forth. I told you before how the Word, vestituted with our Nature, is a Son of God, or the onely begotten Son of the Father. I might proceed further in minding you of the truth of Gods personal Existences, I mean, the plurality of his personal Existence :

See Pag. 20.

Silence: and in order hereunto, it doth require more annotations of
 such Scriptures, as doth evidently speak to this purpose, I mean,
 such as have not yet been mentioned : but seeing that the truth
 and solidity of this thing, is sufficiently manifested to all those
 that are comprised within the Orbe of the knowledge of Christ,
 I shall therefore chuse to omit, what further might be spoken.
 Indeed there are some men, which in time past, did attain to
 much knowledge in the mystery of the Father, of the Word,
 and of the Spirit: but through want of taking heed to the wisdom
 and grace of God, made out to them by this pluralities working
 with Order distinctly, as Father, Son, and Comforter, they have
 been so blinded in their understandings, that they soon began to
 question and deny this plurality of personall Existence in the
 God-head. But as deceivers usually grow worse and worse, so
 these stood not here long in this blindness, but posted on into
 a more crooked and pernicious path of their own fantasies; affir-
 ming (as men bewitch) that there was nothing visible or invi-
 sible, but was a part of God. Thus they that once thought there
 was no possibility for God to admit of three persons in his own
 intire self, at length he is fantasied to be all things, and so conse-
 quently do admit of many thousands of persons into his own in-
 tire self. Surely here is a palpable Character of the Devill in these
 imaginations of men, and where his Character is, there also is his
 Domination: and where his Domination is, there hath he his
 Kingdom: and in his Kingdom, there are none that understand or
 seek after God; therefore is his Kingdom called, a Kingdom of
 Darknesse. Oh ye men, to you I speak, who are entred, or are en-
 tring into the Orbe of the knowledge of the mystery of the Father,
 of the Word, and of the Spirit: take ye much heed to the Dictati-
 on of the grace and wisdom of the God-head (which is made out
 of the sons of men, in, and through the mighty act of servitude,
 which God did atchieve for us, in our nature assumed by his second
 Person) least that ye fall from the right way, and be snared in the
 subtilty of those that are skilfull to deceive, in turning away the
 simple from beleiving the truth; through their allegorizing of
 plain words in Scripture, they have precipitated many Stars from
 the Orbe of light, to that of Darknesse: but I forbear to say
 any more of this.

That

That which I shall now, in this third place, put to remembrance, is this, That there was, and is in men, a certain kinde of motion to that which is opposite unto the will of God. and this is called sin; yea, and because it is opposite to the will and good pleasure of God, therefore doth God manifest, and poure out his wrath upon men (in some nature) whilst they are here on the earth, conversants with disobedient Angels; And also, for sin committed by men, God doth, as it were, reserve for them the dregs of the Cup, untill the time of the end be come, wherein all shall receive according to their works, now done in their bodies. 2 Cor. 5 10.

Now, Christ he is made to men the ground of * assurance, * *Or of Faith.* touching these things, to wit, that there is sin in the world of mankinde, and that God doth hate it, even to the punishing of man for it, to whom it is not remitted; for that they do persist in that which they know is opposite to his holy will: and so are never found to yeeld themselves to be the Lords, in adherence to his teachings; which are evidently and lively put forth to them, in his much grace extended to them, and to all men.

But the Question will be.

How was Christ made to men the ground of assurance for this?

The Answer is.

For as much as it was a mutuall agreement in the whole Godhead, that, that person, called the Father, should (as it were) have the preeminence, as to send the Second person, called the Word, to take mans Nature upon himself; and upon that Nature to suffer tortures, and great Agony for *Adams* sin, (which, as *Leaven*, * propagated throughout the whole lump of mankinde, and they became guilty: but it was imputed to Christ, and he, * *Or spread.* not for himself, but for us all, upon mans Nature, did beare the heavy weight of the Fathers wrath, and just judgement, against sin and sinners; Here Christ now lyeth, being so laid and appointed by the Father, and is the Foundation or ground-peece for mens being assured that there was, and is sinne in the world; and that God doth dis-approve of it, and of any man in it: and that his anger shall undoubtedly prove hot against them one day, that now laugh when they heare such a thing as sin spoken of.

But what saith Christ the Foundation? Loe, he said, *If these* Luke 23 31.

things be done in a green tree, what shall be done in the dry ? 'Tis as much as if Christ had plainly said, If I that have done no sin, must not be exempted from the judgement and heavy burthen of the wrath of the Almighty, because I have, according to his will, taken upon me mans Nature, therein to make satisfaction to Divine justice, for the great sin of the world, called *Adams* offence. If thus it must befall me, who am a green tree, or one without fault, in respect of my self : Oh then ; what judgement without mercy shall there goe forth from the Father, by me, against them that are found in the time of the end, to be Dry and unfruitfull trees to God, through a continuall despising, and trampling under foot, the Fathers love and my love ; which is wonderfully manifested to men, for that the burden of the righteous Lord for their sin, was, and is layd upon me ? and all this is, that they might be neverthelesse saved, though in *Adam* they were all made sinners, and fell under death.

O men, O men, Take ye heed of undervaluing the death of Christ for you : for many evill Spirits doe run too and fro in the world, and their maine designe is (by subtile and pernicious Doctrines) to steal away the death of Christ out of your Esteemate. And no marvell that they doe thus agitate, because they know (or at least, once they did know) that the death of Christ, or rather, that Christ (through his death for the great sin of the world) is made a Foundation, from whence men gather assurance, that there is, and was, sinne in the world ; and that God is righteous as well as mercifull ; and will (without respect of persons) wound the hairy scalp of him that persists in his Trespases. Now, till that this foundation doe remaine in mens Esteemate, there is little to be effected, as to the perswading of men, that there is no sin in Gods account, who see not as we see. This is that maine businesse that Diabolicall spirits doe hunt after, in this present Generation ; but let us take heed to the foundation which God hath laid, and there we may gaine assurance of the contrary of what is suggested by them ; and what are they then but lyars ?

Fourthly, hereunto I shall adde ; that Christ is (through his Death for all) a ground-peece or foundation for Faith in us, touching the love of God to us,

I remember what the Apostle *John* said ; *In this was manifested the love of God to us, (said he) because he sent his onely begotten Son into the world, that we might live through him.* ^{1 John 4. 9.} Forasmuch then as Gods sending of Christ into the world to destroy death for us, by his own death, was a making manifest Gods love to us : So in like manner I may aver, that Christ is (through his dying for the World) become a foundation for Faith in us, touching the love of God. For it must needs be, that our assuring our hearts, that God is much in love to us, it is dependent upon him, by, and through whose death it was expressed ; and that was Christ : and therefore, as the Apostle said, who is he that condemns, it is Christ that dyed ? So I may say, who is he that doth question the love of God to the world, hath not he sent his Christ (according to promise) to die for it ? need there be any thing else inquired after, to be a ground of assurance to us, that God loveth us ? surely there is nothing else either in heaven or earth, that is (to them that are comprehended within the orbe of the knowledge of Christ) a ground for assurance to them, that God is rich in love to the world, but Christ alone : whom the Father sent to shed his bloud, that so the world might have remission of the first and universall offence that sprang up in *Adam*. Yea, as many as know Christ, they do finde Christ to be the Fountain-head, for assurance of the universality of *Jehovahs* free grace to all sorts of men. But indeed there are some nations of men, which live not in such a dispensation as we doe, for the knowing of the truth of *God*, as it is in *Jesus* : and therefore fruitfull seasons protracted to them, by the appointed course of the Sun, that is a certain kind of foundation for assurance to them, that *God* is love. Yet notwithstanding, that love of *God* to them, which appears in fruitfull Seasons, it hath its going forth from the fountain-head of the love of *God* ; although they know not the fountain-head or place thereof. Thus *God* leaveth not himself without witnesse, even amongst them that never yet did know what Christ is, or what *God* hath done for them by him.

In the fifth place,

Here is a further business to be minded, and that is, That Christ he is made the Foundation for Faith in us, touching remission of sins to us, and granting us eternal Life there-through : And therefore I say,

It's not to be thought that God the Father, in sending the Word to take mans nature upon him, had no further end therein then to abolish the first death to us by Christs death for us; and that because (though Christ hath dyed) and the first death by his death is to be done away from all men, whether they know it or beleeve it aye or no, yet we remain in an enmitable condition to God, in respect to our disposition, how it is and may be there between God and us. For let me tell you;

Christs dying for the world according to the Will of the Father, that did not exempt us from being found sinners in our several Generations: No; for had it been so, God must needs have left us without Law by giving Christ to dye for us; and then where there had been no Law, there could have been no transgression. But God that is immutable in Righteousness, he would not (by punishing Adams sin upon Christ) leave the sons of men without a Law, as though he should approve of them in whatsoever they did out of an ungodly disposition which was foreseen in them; and upon this God the Father did give forth a Law to men: 1. It was given forth in the name of the Word to be made Flesh. 2. It was given forth by the Mouth of the Word, when he was vested with mans nature.

Deut. 18. 15,
18, 19. 1. It was given forth in the Name of the Word, to be made Flesh; as when Moses said to the children of Israel, *A Prophet will the Lord your God raise up unto you, from the midst of you, like unto me, unto him shall you hearken.* Also, God the Father, he said unto Moses touching the people of Israel; *I will raise them up a Prophet, from among their Brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I command him; And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of him.* Thus much touching the first.

Joh. 6. 39, 40. 2. The Law of the Lord, it was given forth by the Mouth of the Word in Flesh, as when he said, *This is the the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.* Also again he said, *And this is the will of him that sent me, that every one which seeth the Son, and beleeveth on him, may have everlasting life,*

life, and I will raise him up at the last day.

Now,

That Gods sending of Christ to dye for the world did not exempt them from being found sinners in their disposition, as also to the leaving of them without Law thereby; for this we have a sufficient proof in these words, spoken by the Word in mans nature: And to have a prompt and unintricate understanding of this business, its best for us to come up to the words, as they be punctually spoken to shew, that Christs dying for the world did not exclude them from being found sinners still in disposition; as also, that they were not left without Law from God, though the Law of God (given in Mount Sinai) were wholly answered and fulfilled in the death of Christ for all men: And therefore we have the words of Christ thus spoken, to wit, *This is the will of him that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.* John 6. 39.

By Christs saying, *All that the Father hath given me*, he hath put to our remembrance that which was said of him by the Prophet David, who knew what gift God the Father had for Christ; and therefore David (by the holy Spirit of God) he did speak these words as the words of the Father to the Son, saying, *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Psalm 2. 8.

Although the Prophets words here doth not plainly and fully shew, that God the Father did give up fallen man into Christs hands; yet is there an intimation of such a thing, rising out of them. And in the following part of the Psalm we have it more substantially exhibited to our understandings, as when the Prophet did put forth this exhortation to Kings and Judges in the earth, saying, *Be wise now therefore, O ye Kings; be instructed, ye Judges of the earth.* What to do? (To) *serve the Lord with fear, and (to) rejoyce with trembling.* And what else? (To) *kiss the Son, lest he be angry, and ye (Kings and Judges, notwithstanding your Magnificence) perish from the way, when his wrath is kindled but a little: Blessed are all they that put their trust in him.* Psalm 2. 10, 11, 12.

It's not enough to know and prove, that God the Father

hath given all Nations of men to Christ, but withal to search out the end wherefore they were given unto him, and that was, * See Ioh 6. 39 That he *should lose nothing*, or not one of them, but (* as himself said) *should raise it up again at the last day*. And what doth this detect to us, but this only, That it was one of the two main things comprehended within the orb of the gracious Will in the Father of our Lord Jesus Christ, that Christ should have all mankind to his trust, to ransom them from the power of the grave, by laying down his own life at the foot of Divine Justice. Now the Ransom by Christ was given in unto Divine Justice, for his life he willingly resigned up according to the will of his Father, whose Righteousness would not permit mankind's coming forth of death (brought in upon all men by *Adams* offence) by any other way or means, but by the death of Christ for all men. And as Christ was design'd to this great work by the Father, so therewithal it was agreed upon in the Trinity, That the Word in Flesh should (by his individual and equal power to the Fathers) himself raise all the dead, and judge all, and reward all of them according to their works, which they have done here in the body. And of these things Christ himself witnessed, when as he said, *as the Father raiseth up the dead, & quickneth them, even so the Son quickneth whom he will: For the Father judgeth no man, but hath committed all judgment to the Son, and so forth*. Thus I have briefly hinted at the first main matter of mans salvation by Christ, according to the gracious Will of the Father, of the which Christ himself did speak, as when he said, *This is the Will of the Father that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day*.

Iohn 6. 39.

But again, There is a second, and last, main matter touching Salvation by Christ, according to the gracious Will of God the Father; and of this also Christ himself did speak, as when he said the second time, *And this is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day*.

Iohn 6. 40

If we will think, that Christs dying for the world did exclude it from being found sinful in disposition still, (as if nothing by them can be now done contrary to the Will of God, so as to procure

procure to themselves a second death,) then have we cast aside the true words of Christ, who infallibly was acquainted with the Will and Law of the Father, which is now extant over all those men that comprehended are in the Orb of the knowing of Christ, and what the Father by him hath done for the world of mankind : And therefore Christ said, That the Fathers Will (which is our Law) was, that so many (or every one) that seeth, or have knowledg of the Son, and then beleeveth, or adhereth to the Son, even they may, or shall have everlasting life. This doth sufficiently intimate and signifie, That God doth judg the world to be yet sinners in disposition, and that because he hath made everlasting life conditionally sure to them. And for this cause we may be sure, That the death of Christ for all men doth extend no further absolute, for saving the world without obedience, then to the setting of all men free from the first death, brought in upon all through *Adams* offence. And if men value, and desire to have the comfortable enjoyment of the presence of God in the immortality of Being, to which they shall be raised ; then they must now let the grace of God have its perfect work in them, as to the purging of sin out of their disposition, and so adhere and conform to the Son of God, to walk as he walked ; and this is to fulfil the Law of the Father, now extant over all those that are within the Orb of the knowledg of Christ crucified for the whole world.

But now the question will be,

How is Christ the Foundation for Faith in us, touching these things?

The answer is;

That forasmuch as the Word, or second Person in the God-head, did once (through great Tortures and afflictions from the hands of men) lay down his life (or cease to live in mans nature, and then a very little while after (according to a coherence of will in the Trinity) did (through his individual and equal power with the Fathers) again assume and live in that same body and nature of man, which he before had laid down in the grave :) This doth wonderfully and clearly verifie, that that which animated and lived in that body was one equal with God, and one in whom the Father was well pleased ; and that
what-

whatsoever God the Father by him had spoken and commended to the world for true, was truth infallible, for that it was published by him that is equal to the Father, and have done the works that no man can do. And thus is Christ the Foundation for Faith in all them that are admitted into the Orb of the glorious knowledg of God in Christ, touching remission of sins in us, upon our adhering to the Law of the Father, which is, To conform to Christ, in beleeving all that he did for the world, and all that he is now to the world. And this tendeth directly to the renewing of our minds and dispositions, which are otherwise enmitable and sinful in Gods account. And being devoted to the teachings of the grace of God by Christ, so as to come up to the fulfilling of the Law of the Father, our assurance (that Christ is the Foundation of) is this, That we are accepted with the Father, as to the passing over what was found in us contrary to his Will in times past, through the patience and long-suffering of God to us, and that we have eternal Life sure to us in this way of the Lord. For what Christ said is true, and lo it is, *This is the Will of God, that every one which seeth the Son, and believeth on him, may have everlasting life, and,* said Christ, *I will raise him up (out of death) at the last day.*

John 6. 40.

To this I might annex this one thing more, That Christ he is become, through his Resurrection from death, a Foundation for assurance to us; That there shall be, in due time, a total Resurrection of all sorts and degrees of men, for whom Christ dyed, and that they shall be judged by him that dyed for them. But, that I may not be too tedious, I will omit what further might be exhibited to my fellow Creatures, even mankind, for whom Christ dyed.

CHAP. IV.

The second Part of the Election Discovered.

HAVING briefly described the Election, or choice of God, on Christs part, I come now to it, as 'tis fixed and set upon

upon mankind. And that brevity may be here used also, I shall compute the whole matter into this one Proposition, to wit: *God* hath chosen; and intended all men to be saved, through obedience, yeelding unto his will and glorious Majesty; according to that measure of knowledge of himselfe, which he hath and shall extend to all Nations and generations of men.

Now, if *God* permit, I will (as briefly as may be with conveniency) go through with the explanation of the whole matter, that is comprehended in this proposition. And therefore, in the first place, I will thee to note this one thing, O man. Namely, that there be two manner of Salvations, proper from *God* to men; The first is, The redeeming of all men from the power of the grave, by the death of Christ for them, without any respect to mans obedience unto *God*; so as that they should have their part therein, upon condition of yeelding up to the will of the Almighty. This salvation, I say, standeth not upon any conditions of obedience from men to *God*, No: For it shall be extended to all men, whether or no, that they be found in this life, to follow the Lamb of *God*, in righteousness and true holyness.

Lastly, the second manner of salvation, is this: to wit: *Gods* admitting of the creature, Man, into the full enjoyment of his glorious and everlasting consolatory presence, in the immortality of Being, to which all men shall be raised in due time.

Now this salvation, it is absolute sure to mankind, in condition of obedience to *God*, and no otherwise. It is not as the first is, No: for that (as I said before) shall be extended to all men, whether they doe good or evill: and therefore the Apostle said, *We must all appeare before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* 2 Cor. 5. 10. But as touching this second salvation, no man shall be partaker thereof, but through his living unto *God*, in denying himselfe according to the measure of understanding and spirit, that *God* doth extend to him: and to this purpose Christ spake, when he said: *This is the will of him that sent me, that every one which seeth the Son, and beleeveth on him, may have everlasting life, and so forth.* John 6. 40. Also, at another time he said: *God so loved the world, that he sent his onely begotten Son, that whosoever beleeveth in him,* John 3. 16, *should*

should not perish, but have everlasting life. Gods love was so to the world, that they should be admitted into his everlasting favour, and delight in the Lamb, through their yeelding unto his teachings; which come forth to them, in the varieties of measures of knowledge of himself, by himself scattered abroad in the

* See Pag. 28. world : * as was noted before.

In the second place, As touching *Gods* Willing and intending all men to be saved, through obedience yeelding unto him ; I may repute it a vast mistake amongst men, for that that any of us are found apt to judge, that *God* hath willed and intended that some men shall never be admitted into his eternall Court of glory, and pavilion of inestimable delight with the Lambe of *God*, without the least respect to sin : even as is the purpose alone, were that only, and alone, cause of their eternall destruction. In what Book they finde such a thing recorded, I know not. The Scriptures of the Prophets and Apostles, witnesse no such thing : and they are the writings which have been verified to contain infallible Truth. And should I but insert what they shew to the contrary, I suppose it would be enough to make the face of this fantasie to blush. For behold, The Lord, by the mouth of his Prophet, testified, saying, *As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live.*

Ezek. 33. 11.

O ye, that are either willingly, or through ignorance, out of the way, in respect of your thoughts ! could you indeed so nimbly fulfill the old Proverb, as *To stumble at a straw, and leap over a block* ? Can you pick and hammer at the Apostles description of the Election and * purpose of *God*, till you have built (in fantasie) the purpose of *God* to a first and onely cause of some mens perdition, and passe over the words of the Lord by his Prophet, as if they were words of no substance or weight ? But stay friends, a word, a word with you. Doth *God* live, or, is *God* a living *God* ? Why, will I think, say you, that ye are so vacant of understanding, as to call that into question ? very good, you say well : and I am glad that you are not slipt into the snare of Satan, so far, as to call it into question. But nevertheless my friends, I have not done with you : for I must tell you ; That so surely, and truly as *God* liveth, is it that he willed not, nor purposed any man whatsoever, to be excluded from having a Man-
sion

* See Rom. 9. 10, 11.

Ezek. 33. 11.

sion in his heavenly place with Christ, but upon their refusall of
 living unto God, according to what was extended to them for the
 knowing of him, and adhering to his will and good pleasure.
 Yea, thus it is ; for behold, the Prophet testified, saying, *As I
 live, saith the Lord* (or as true as it is that I live) *I have no plea-
 sure in the death of the wicked.* But you will say, that God Ezek. 33. 11.
 may will it, and purpose it, and yet not take pleasure in it neither. I
 grant that God did purpose and will, even of old, before the hea-
 heavens were, that tribulation and wrath, a casting out from the
 glorious and consolatory injoyment of the presence of God, and
 the Lamb for ever, should be the portion of all those men, that
 would not hearken unto his counsels, so as not to walk in righte-
 ousnesse and holinesse before the Majesty on high. But that God
 in the least did will or purpose any man to destruction, without
 this respect to their sin, which is converted to be the efficient
 cause of their perdition, that is altogether denyed in the Prophets
 annexed words, to wit, *but that the wicked turn from his way,
 and live.* This is that that the Lord doth freely will ; Therefore Ezek. 33. 11.
 it was further said, *Turn ye, turn ye, why will ye dye ?* Also,
 Friends and fellow-creatures, that you may have another Scrip-
 ture to witnesse to you, that God doth will and intend all men to
 be saved, I shall onely annex the Apostle Pauls bare and naked
 words, to this which I have now spoken, to wit, *I exhort there-
 fore* (said he) *that first of all, Supplication, Prayers, Interces-
 sions, and giving of thanks be made for all men : For Kings,
 and for all that are in* * *Authority, that we may lead a quiet and* * Or in emi-
nent place.
peaceable life in all godliness and honesty. For this is good in the 1 Tim. 2. 2,
sight of God our Saviour. Who will have all men to be saved, and 3, 4.
to come unto the knowledge of the truth.

In the next place, the question will be.

If it be thus, that God willeth and intendeth that all men
 should be saved, how comes it about that all are not saved ?

The Answer is.

That we ought not to judge the Almighty to be, God, and
 Creature also. My meaning is: it's Gods impregnable propriety,
 to will and appoint unto Man what he shall do ; (and there-
 fore he doth will and appoint him to be saved, through adhering
 to his divine Teaching, and conforming to his righteous and holy

likenesse.) But it is Mans right to obey : Yea, God doth account it so : And therefore he will not frustrate this their right, by putting his own power so far forth, as that that should bow them to conformity unto him, whether they will it or no. And hence it is that all men are not saved, though God willed and intended that they should be saved.

Truly Friends, and fellow- Creatures, if we judge that God cannot will or intend men to any thing, but forthwith they must by vertue of the same will, be mounted upon it ; loe, we do no better then repute God the Author of, or at leastwise, a conniver at all the unrighteousnes that is in the whole world. For mind you, if it must be thought that Gods willing and intending of men to to this or that, doth (by vertue of the same will and intendment) forthwith mount them to the injoyment thereof ; then I doe assure you thus much by the way, that it is a very questionable business, whether or no that it hath been, and is the will of God, that men should not worship graven images, as Gods, by whom they live, move, and have their being : that men should not murther and devour each the other : that men should not commit fornication and theft : that men should not inflame themselves with the immoderate use of the Creature : that men should not subvert judgment for love of a reward, and sell the oppressed for a peece of bread : that men should not let out themselves to all that their hearts lusteth after. I say, it is very questionable whether or no, that God doth will men to abstain from any of these things : And why ? even because all men sometimes, and some men ever live in these things. Whereas if it were the will of God that men should otherwise walk, by the vertue of that his will then, they should be elevated out of this way, and put into that manner of walking, which is well pleasing to the Lord God of Gods.

O my Friends, and fellow- creatures ! It's not your straining at a Gnat, and swallowing a Camell, that will be exceptable with God ; or profitable to men. You would seeme to give glory to God, through reputing his will and intendment for the saving of mankind, to have present and absolute power in it, for to elevate them into the enioyment of that whereto God had willed and intended them ; and in the mean time you charge
God

God foolishly ; by not letting to infer, that God doth not will or intend, that men should abstaine from any of those forenamed evils, because that they continue to live, and walk in them. O ye men, Is this good reasoning think you ? Truly, as well may I affirme the latter, as you the first. But under favour, it is weakness in you to judge, that God cannot will and intend men (yea all men) to be saved through obedience yeelding unto him ; but forthwith they must, by vertue and power in the same will and intendment, be promoted to the enjoyment of that whereto they were willed and appointed by the Lord. Also, it were a great absurdity in me, to beleeeve that true which is in the inference : but neverthelesse, I thought it expedient to be mentioned ; for where one error springs up, even there another will follow. And commonly that which comes forth in the sequell place, is more Diabolical and Prodigious, then that which is in the first.

In the fourth place the question will be.

Why doth God, in order to mens partaking of the second manner of salvation, enioyn them to be obedient to himself ?

The Answer is.

It's not a thing congruent with the everlasting righteousness of God, to make a close with unrighteous and unholy men, in their unrighteous and impure conversation ; but if it were so, that God should shew himself willing to admit mankind into his everlasting habitation of glory and eternall delight with the Lamb, whether aye or no that they were renewed and become holy in the spirit of their minds : Truly it would be a great inducement to us, for to judge and fantasie that there is nothing which men doe, that is, or can be opposite to the will and nature of the Almighty ; for who would think that fire and water can agree together. So likewise, if, (may we think) God be in will and nature contrary to man, in all that he setteth his heart and hand unto ? How is it then that he doth admit al into his glory & delight, upon any terms whatsoever.

O Men, and fellow-Creatures, if you be so foolish as to perswade your selves, that God doth, or will admit men into the eternall orbe of his exceeding glorious and comfortable presence, whether aye or no that they have respect to the Law of the Lord, to will and to walk as they have him for a pattern : Truly, you may be found in so thinking, to ayme at mercy in God, but miss

the view of the righteousness and holiness of the Lord ; who hath said, that he will wound the head of his enemies, even the hairy scalp of him that persisteth in his trespasses. Oh be not deceived ! neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherite the Kingdome of *God*. And why ? O men, righteousness hath no communion with unrighteousness, no more then light hath with darkeness.

In the fifth place, the question will be.

Is it an equal and righteous thing with God, to enjoyn men any part of service to himself, when as it is testified, that we are not of our selves able to think a good thought ?

The answer is,

Mat. 25. 15, to 30. Come with me, O men, to the parable which Christ did frame, touching the five, two, and one Talents given to three servants ; for from thence we may perceive how equal and righteous a thing it is, that God should enjoyn men a part of service and obedience to himself.

Now one he had five Talents given him, a second two, a third one.

The servants here spoken of in the Parable is all mankind.

The Talents given out to mankind, was differing measures of the knowledg of the Majesty on high.

He that gave these Talents unto men was the Lord God Almighty, who, in divers measures and manners, is pleased to uncover himself to the capacity of all men in the world. To some he hath uncovered himself in his three personal Existence, by his assuming mans nature upon his second person, called the Word. By this was there a clear discovery made of the infinite love of God to the world ; yea, here it was that God gave some men knowledg of his great Salvation, to come upon all the world in due time ; I mean, the Resurrection of all the dead. Also, To some Nations of men God is pleased to uncover himself to be an invisible Essence, wonderful in Goodness, Wisdom and Power : And that by which he is thus uncovered to men, is the great Fertility of the earth, which is brought forth to them abundantly by the appointed course of the Son ; yea, this is the Book and Witness of the Lord amongst them, by which they may know him according to the measure of one Talent.

O men, let me a little question you about this business: What? shall we now esteem our God a hard Master or Lord over all men? What? shall we say (with him that hid his Talent) the Lord will reap where he hath not sown, and he will gather where he hath not scattered? O what a great evil speaking of God would this be, and that altogether falsely too! For behold, he giveth to some how to know his great Salvation by Christ, and therewithal they do see his great love to them and to the world, and with this his splendent Righteousness, that doth glitter and shine to them, through the death of Christ for our sinnes sake; yea, in the viewing and knowing these things, men cannot but meet with abundance of Spirit from God; and by this their weak ability is so far strengthened, that it is easie for them to move out of their unholy and unrighteous ways into the path of holiness and righteousness, where Christ our Lord walked before us, and was appointed by the Father to be a pattern to us, that we, following his steps, should partake of his glory with the Father, and so escape from wrath to come upon the ungodly, and no other way to have eternal Life but this. O men, and fellow Creatures, forbear, forbear your thoughts of Gods inequal dealing with us and all men, for his ways and dealings are full of equity: There is nothing that he imposeth upon us to do, but to live unto him as we have Christ for our pattern, and this we may easily achieve through the assistance of his Grace and Spirit, which doth often sollicitate at our hearts. But whosoever will resist and persist to follow lying vanities, even he it is that doth forsake his own mercies; and when the day of Salvation is expired, then have they put themselves off from eternal life, & so they have reprobated and cast away themselves; yea, they themselves do reprobate and cast away themselves, by persisting in an ungodly walking in the time of the patience and long-suffering of God, wherein he waited that they might be saved, through turning in to be obedient to the Will of the Lord. But when God shall for this cause give men up to the course of their own reprobated mind, to the end that they might perish, for that they chose the paths of death, and walked in them, even to the slighting and resisting of the Grace and Spirit of the Lord. Oh for this now, let not God be blamed by any of you, O men; as if he had been the efficient cause of their perdition,
by

by willing or intending of them thereunto any other way, then but meerly and singly for their disobedience sake. And thus it becometh us to know that God saveth through obedience, and destroyeth because of disobedience: And according to this righteous Judgment God doth save and destroy, even of those Nations of men, to whom he doth extend the knowledg of himself, in a little measure, even as one Talent.

CHAP. V.

Rom. 9 11, 12. **THE** Epilogue and Conclusion of the whole matter doth now come to hand; for behold, the Apostles words were thus, *That the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto Rebecca, The Elder shall serve the Younger.*

See Verse 13. Now, what the Elder and the Younger was in the spiritual and chief sense that I did at first describe; but the Types was *Jacob* and *Esau*.

Also, what the Election is, to that I have likewise spoken. But as touching the purpose of God, I shall only say, That it was a full and perfect intendment in him before the world was, how and by what means he would shew forth his love to men, and thereupon shew man the way that he should walk in, and so be counted worthy to enter into the Kingdom of eternal Glory, and great Consolation with God in the Heaven of Heavens. Now it was in the intendment of God before the world was, That the man *Christ Jesus* (of whom *Jacob* was a Type) should (as it were in the end of the world) come forth, and dye for the world, of whom *Esau* was a Type. And although *Christ* did (according to the Will of God) come forth as a Servant to the world, yet the purpose of God was, that he should have the preheminance in the conclusion; for that it was in the intendment of the Almighty, to except no man (that was comprehended in the Orb of the knowledg of *Christ*) but in and through his believing in, adhering to, and honoring of this same *Iesus* witnessed of in the Scriptures.

And now, that this intendment of the Lord God might remain sure, or stand stedfast in a sphere of free grace, and not in or upon the works of the Law given in Mount *Sinai*. Also, That in its sure standing, it might appear linked in congruity and oneness with the election on *Christ's* part, and on mankind's part; Behold, therefore it was said to *Rebecca*, *The Elder shall serve the Younger*. And forasmuch as that God did declare this to her, before such time as that the Types did come forth into visible Being, thereby God did intimate that it was in his intendment before mans Fall, that all men should not everlastingly perish in and through *Adams* transgression; but if they so perished any of them, it should be because of their refusing to fulfil the Will and Intendment of God, that is and was linked into oneness with the Election it self.

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